

A straunge and Wonderfull Example of the
Iudgement of almighty God, shewed
vpon two adulterous persons in Lon-
don, in the parish of S. Brydes, in
Fleetestreete, this thirde of
Februarie. 1583.

Set forth for a memorable Example be-
fore our eyes, both to make vs remem-
ber the frailty of this life, and to
call vs vnto repentance.


By Samuel Saxey, Student
in Diuinitie.



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The Epistle of Samuel

Saxey to his louing Countrymen, the
Citizens of London, concerning the
straunge and wonderfull Iudgement of
almightye God, giuen vpon two adul-
terous persons, the thirde of February,
being Sunday. 1583.

 Carely beloued Country-
men, both you I meane,
which loue and imbrace
righteousnesse wyth your
whole hartes and soules, and you
also, which open your eares, and lift
vp your eyes to vanities, and seeke
after leasings, I beseeche you in
Gods cause, and your owne behalfe,
to worship the holpe one of Israell
with a true, zealous, and syn-
cere worshippe, and to repent you
speedily and hartily of all your vyle
and abhominable transgressions,
committed before the face of that
onely wise God, who most cleerely
A.iii. seeth

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seeth al things: And then wil I say
vnto you Londoners, as S. Paule
wryteth to the Romaynes, the Co-
rinthians, and other nations: Grace
to you and peace, from God our father, &
the Lord Iesus Christ. You know wel
yrouggh, good Countrymen, wyth
what notable and singular, and
thrice happy blessings, the father of
heauen hath blessed and endowed
you, his adopted children, and inhe-
ritours: you knowe what great ri-
ches and treasures of bodye & soule
he hath bestowed freely and boun-
tfully vppon you: he it is, which
graunteth and giueth you so ioyful,
so prosperous & peaceable a realme:
he it is which preserveth our mooste
vertuous and renowned Prince
Elizabeth: he it is, which continu-
eth his careful regard and kindnes
Daylie and hourely towardes you:
and he it is which will not the De-
struction

of Gods Iudgement.

struction and death of a sinner, but
wyssheth him to become a new and
regenerate man, and so consequente-
ly live. Wherefore lift vp your heads
and harts, O ye good Citizens of
London, remember what good com-
mandementes your godly and religi-
ous Prophetes and Preachers
haue deliuered you: remēber what
they haue told you of the ouerthrow
of proude Babylon, of wicked Ni-
nue, of lasciuious Sodoma, and o-
ther famous Cities, of infamous A-
sia, and then too, learne this lesson,
or rather prouiso of me your poore
brother in Christ, that vlesse you
cast away your iniquities far from
you, and bannish your cankered and
corrupt imaginations, and circum-
cise the sensuall appetites and un-
reasonable perturbations of your
mortall bodie, you shalbe, (looke
for it) euen like one of them, & then

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with

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without all doubt immortall confusion will ouerrunne and lay waste your most stately and goodly buyldings. What slug and Dromedarie is there amongst you, that will not prepare himselfe lustily to the battaile, when he heareth the drum or trumpet sounde alarum, and proclaime open war? and shall y^e Lord of Hostes thunder aloude from his euerlasting throne of Maiestie, and will you, or dare you yet lie fast asleepe in the filthy puddle of cursed Adam your forefather, and neyther awake, nor arise? If the Lion roareth terribly in the wylde Forrest, can the little beastes chuse but be afraide? And shall the mighty and inuincible Lyon of the tribe of Iuda, roare ouer his chosen children and subiects, and shall not this same vile Dust and ashes of ours fall in peeces with a sorrowfull contrition? God
is

of Gods Iudgement.

is your good king, therefore trust in
hym wyth a true, faythfull, and
duetifull obedience : God is your
graund captaine, & vnder his ban-
ner you shall easily vanquishe and
captiuate the monstrous armies of
Satan: God is your louing father,
take heed and beware, least other
neighbour Countries steale awaye
your blessings fro you, whilest you
hunt after wandering flesh, in this
worldly forrest : God is your wise
schoolmaister, and one whyle hee
teacheth you with gentle instructi-
ons and soft precepts, sweeter than
hony, and the honny combe, and
ther time he intreateth you sharply,
and correcteth you for your mani-
fold offences. He is both mercifull &
seuere, he is both patient & angrye,
nowe hee appeareth vnto you in
white garments, and his saints re-
ioyce about him with Olive brans-
ches

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ches in their handes , and anon he
descendeth from aboue in a boiste-
rous and fierce whirlewind, and in
a tempest mingled with lightnings
and coales of fyre. what shoulde I
say more? He selleth you all goods
without siluer or golde, and yet you
will not harken vnto my voyce, saith
the Lord of Hostes. How long will
you flee, when I follow you, howe
long will you stop your eares, when
I call you? saith the Lord of hostes.
O London, London, Londō, heare
what the Angell of God hath writ-
ten in the iudgement seate of the
Lambe , I haue made Thamesis
like vnto the Riuer of Paradise,
Euphrates , and Tigris are not to bee
compared with it, her streames are
of siluer, and her sandes of gold, her
springs are water of life , and who
so drinketh of them , shall not be a-
dry : her bathings make the blinde
to

of Gods Iudgement.

to see, the lame to goe, the dumbe to
speake, the deafe to heare, & I haue
remoued all hinderances which
woulde stay hir pipes & conduites,
the venemous poyson of the great
Dragon could not infect it, nor the
hotteissuings of any Serpenes
could defyle it: my Rulers Delighted
to rowe in her with Barges, & my
Seers builded their houses neere
vnto her, she hath beene Queene of
all Riuers, because her vertues and
effectes are incomparable. Where-
fore my Ministers and seruantes
haue I sent in to her, to cast their
nettes and catch of her fish, I lon-
ged to eate of that broode, and to be
serued with her young fishes at my
Table, but they laboured all night,
and tooke nothing. For Thamesis
is made a dwelling place for water
Snakes, shee is full of infectious
woormes, shee shall no more be cal-
led

of Gods Iudgement.

led the Queene of waters, if I send
once agayne, and receiue no fish of
her, she shall bee made like the dead-
ly waters of Gomorha, sayeth the
Lorde of hostes. Nowe my good
Countrymen, can you heare thys
Embassage and Reuelation, and
not marke it? Or can you marke it,
and not remember it? Then laye it
closely vp in your breastes. Goe to,
for Gods sake, and your owne sake,
let vs laye our heades and ioyne
handes together, let vs sende our
humble supplication, and letters of
submission vnto our mercifull God,
and craue a pardon of his Grace,
least he come sodaynly in his wrath,
and bere vs in his sore displeasure.
Hee hath sent manye myracles a-
mong you, my beloued brethren, to
chastē your vncfast misdemeanors.
Do you not remember that horrible
punishment, wherewith he puni-
shed

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shed a sister of yours in Woodstreet
who very desperately forswore
her selfe in bargaynyng? For as her
periurpe stincked in the nostrils of
the Lord, so her periured tongue be-
came as her fundament. A great
example, and notable Admonition,
for all buyers and sellers, not to lye,
and forswear, and fake, and glose,
to gaine the fraile and corruptible
money, and loose the penny of eter-
nall life. Yet for all this Gods an-
ger ceaseth not, but his hande is
stretched out still. Doe you not re-
member that Lea an olde man in
London, dwelling in Bysshops gate
streete, blasphemed the sacred name
of God, and forswore himselfe in
the Guildhall? which haynous
trespasse begat in him so forcible a
compunction and remorse of con-
science, that like to that mad Caine
and furious fratricide hee cruellye
shot

A wonderfull Example

shortned his owne dayes , and so wounded his bowels with a rusty knife, that presently without repentance hee gaue vp the Ghost . A worthy Caueat for all such , as doe prophanely, and vnrreuerently take Gods holy name in their mouthes. Yet for all this Gods anger ceaseth not , but his hande is stretched out still . For when Mysteres Saunders a Tenaunte of yours , had a long tyme acquainted her selfe wyth the conueyaunces and deuises, wherewith vnhonest Gossyps are familiarly accustomed, God woulde forbear her payment no longer , but brought her and her wicked complices and adherentes to the gallows, that all other amorous strumpets, and whoorish bleudsuckers might see a fayre warnyng before therr eyes. Yet for all this Gods heauye wrath ceaseth not, but his hande is stretched

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stretched out still. Doe you not remember, what Tokens haue been sent you within fewe yeeres? By blazing tayles of Starres in the Firmament, by fierie exhalations and excursions in the Element, by extraordinary Diseases & infirmities, by shaking your Theatre, by other and other sygnes of dislikyng and rebuking your inordinate kynde of living. Yet for all this Gods heauie wrath ceaseth not, but his hand is stretched out still. Do you not remember that most Dreadfull and Tragickall Earthquake, which caused the huge and solide foundation of the Earth, to shake and totter vpon crepple? Beware least the same and downe lyke a Drunken man or Earthe gape suddainely and swallow you vpon quicke, as Corah, Dathan & Abyram were deuoured for gaine saying the omnipotent worde
of

A wonderfull Example

of God, which descended from the holy hill of Sinai. Yet for althys, gods anger ceaseth not, but his hād is stretched out still. Do you not remember the infortunate and horrible mischiefe, that so lately befell to them, which had more Desire and Delight to visite Paris garden, than Baules Crosse, & to heare the beastlye cryes of Beares & Dogs, rather than the comfortable voices of gods preachers, which pronounce y glad tydings of the gosple: the people sat Downe to eate and Drynke, and rose vp to play, and many men & women were partly killed, & partly maimed in one hower. Learne therfore and take heede, for there is a plague gon out from god, & his hand is stretched out still. For marke, I praye, what a rare and lamentable Example he shewed vpon two adoulterous persons the thirde Daye of February, being

of Gods Iudgement.

being Sunday, in the yere of Christ
1583. Ther was a man aboue three
score yeres old, named William Bru-
star, who had bin somtimes of a rea-
sonable wealth, (carying presently a
great countenance of honestie) hee
was by occupatiō an Haberdasher,
who either by licentious & prodigal
spending or ydle labouring, or gods
curse (for he was by credible reporte
lately become an vlcuer) fell into so
low an estate, that the Parishioners
where he dwrit, because he had born
al offices amongst the, & had bin in
good countenaunce and credite, al-
lotted and assigned him a chamber
ouer the porch on the southeast part
of *Saint Brydes* church by Fleetstreet,
rather than he shoulde be destitute of
a dwelling place. This Brustar had
put away his owne wife vppon a
disagreement whych happened be-
twixte them, at two sundrie times,

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for he woulde neuer agree with hir,
and oftentimes, whē the neighbors
reprehended him for vsing hir so
hardly, he made aunswere, that the
ende of them both shoulde proue,
whiche was moſte faultie, hee or his
wife, & as I am crediblye enformed,
he retayned a woman whiche was
one Breames wiſe, whome hee bee-
fore hadde bayled oute of *Bridewell*,
vnder a pretence to reforme hir vn-
natural manners, and bring hir to
goodnes, but it proued cleane con-
trarie, for they two oftentimes met
vnlawfully and vngodly together,
and incurred therfore the danger of
God and man. Yet neuertheleſſe I
am enforced of neceſſitie to except
holy, holy, holy, pope of Rome, who
hath neither ſhewed himſelfe like to
God in goodneſſe, nor to man in
wiſdome and gouernement, but ra-
ther a ſeducing and erronious ſpi-
rit,

of Gods Iudgement.

rite, in blasing his false and vnlearned kalenders, as shal, God willing be hereafter proued more at large, & in sending his newfound pasportes, his Turkish and Mahomatical licences, his vnreasonable beastes the Bulls, his fond writs (for thus it is auouched by a constante reporte of many) wherein he willet and permitte his deuoute shauelings, and Catholike children, and sanctified comminalltie, and royal generation, to keepe a wife or concubine for ech hand or leg: his holynesse might do wel to amend this first institution, & now bequeath a maide Marriau to euerie member, that so hee maye haue many sciences & goodly impes of his so godlye and blessed stockes. But let him alone, hee is hatching more cockatrices eggs. If Brustar had beene an inhabitaunte of Rome, as hee was of London, he might haue

B ii.

recei-

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received an *Absolute* for all his villanies, and played the *Bigamus* at his pleasure by auctoritie & priuiledge. Upon Sunday last in the afternoone a litle before euening prayer, the parish being assembled together to the seruice of their Lorde and Maister Christ Iesus, espyed a smoke somewhat vnlike common smoake, to issue out of Brustars chamber: they by & by suspecting some harme, made no smal haste to his doze, which they found fast shut: then the neighbors caused a ladder to be let to his chamber window, where they found his key, neuerthelesse they burst open the doze: when they were entred in, beholde what a grieuous spectacle the Lord had laide before their eyes, to make reporte thereof vnto theyr brethre & fellow citizes. Brustar that olde fornicatour lay starke deade on a scutle by the beddes side, his right thigh

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thigh and right arme, which oftentimes hadde imbraced this harlot, were burned with fire, and specially the outside of his arme, which verie straunge to see, was burnt vp to the elbowe, and yet his sleeues not perished. And the womā his companion had a semblable reward for hir wāton abuses, for she also lay deade by him bending ouer the smal panne of coales towards him, and hir heade on his right thigh, so that the skirts of hir garments were burnt, hir armes were burnt to the bones, the neather partes of hir bodie burnt to the breaste, and al hir hinder partes to the shoulders, very horrible to behold: both hir legs were burnt, leauing hir lefte foote from the ankle downeward. A straunge euente that so small a fire shoulde consume so much flesh, the tenth part wherof had bene able to drench and quenche

B.iii.

euctle

A wonderful Example

euerie coale in the panne. (A wonder not much vnlike that which happened at the burning of one Gardiner in Spaine, a sparckle of whose fyre set on fire a goodly tall faire shippe of the kings, lying then in the haue, as you may reade more plentifullye in Maister Foxes Ecclesiastical Historie.) With the horror of whiche strange sight, was ioyned, so strong and stinking a sent of the consumed flesh, that those that entred þ chamber were wel nigh stifled therewith. Concerning these persons, you heare howe lewdly and vngrationally they mistused the holy Sabaoth, & what *a requiem* god gaue them for their labour. You see the guerdon of carnal concupiscence: you see how the lord of heuen and earth maketh the same clement to succour the good, and consume the euil: you see, I beleue, as significant & cleere an instant against whose-

of Gods Iudgement.

whorehunting, as any age, or time,
or place can afourde you : yea the,
ughe you consider the fire of So-
dome, of Nadab and Abiahu, who
offered straunge incense before the
Lorde, of Elias whiche consumed
two chiefetaines with their fifties,
of Ananias, Azarias, and Mizael,
whiche consumed their tyrannous
persecutoꝝ in the flame. And wyl
you yet retorne back to your beast-
lye and fylthie lusts, as the dog doth
to his vomit, o yee sonnes & daugh-
ters of London ? will you not yet
leauē to foster and entertaine those
tripping dames, those perpywigged
prickmaidinties, those sodomitical
libertines, those ruffiā baudes, those
curled masking roysters whyche
runne like vntamed heifers thro-
rough hedge and ditch, and ouerrū
other mens groundes and gardēs,
which liue by the spoyle and hauock

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of

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of sobrietie and continency, whiche
care for nothing more thā their bel-
lies, & things belōging to the bellie,
well seene in secretates and priuities
of states, as your thrice excellent
English poet hath truly reported of
you in his *Speculum Tuscanismi*, wherein
is contained a perfect resemblance of
harebrainde natures & omnisidian
counterfaites, which runne estones
into all regions, to buy extremities,
to borrow newfangled qualities, &
beare about them at once y^e head of
a Numidian Tuscany or wilde I-
rish, the brest of a sauage Bear and
Leopard, the armes and wings of
those Manucodiata, whiche birdes as
Cardane reporteth, do lye continu-
ally in the ayre, hoping at the last to
make their nestes in the sunne, but
they are faine to buylde them in
their owne backes, and fall downe
to the earth without feete, when
they

of Gods Iudgement.

they haue doone . Let all suche
loole from among you , Oh my
people, saith the Lorde of hostes : a-
waye wyth them, eyther bend them
to vertue , or breake them in theyr
vices sayeth the Lorde of hostes .
For what agreement hathe synne
wyth righteousnesse , or God wyth
Belial , or heauen with hell : know
you not that youre bodies are the
temples of the holye Ghoste , and
wyl you suffer them to bee made,
naye but will you your selues make
them the sanctuaries of harlottes :
vnderstande you not that comman-
dement , whiche was sente from
G O D , Thou shalt not commit ad-
ulterie? And againe, Thou shalt not co-
uet thy neighboures wyfe ? wyl you
learne still, and be neuer the wiser :
wyl you needes bee like darnell ,
and wilde oates in the wheate
felde of God, and bee throwen in-
to

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to that vnquenchable lake of brimstone, and endlesse misery : for perswade youre selues, that neyther whozemaisters, nor fornicatours, nor incestuous persons shall be made partakers of the heauenly Hierusalem. You see that God would haue this harlots pranks knowne : for neither hir face, nor the attire of hir heade was so muche as once scorched, that it might the more certainlye be reported in London : see howe suche a mans daughter, such a mans wife, suche a mans concubine came to hir ende, vnlesse we repent, wee shall likewise all perishe, euerie mothers childe of vs, euerie vn honest liuer of vs, euerie dalying Dalila of vs shall come to nought. Why mighte not GOD as iustlye haue executed hys rigorous sentence vppon vs miserable sinners

of Gods Iudgement.

ners that we are, as vpon this ney-
bour of ours: for wee are all gone
out of the way, wee are all become
vnprofitable, ther is none of vs that
doth good, no not one.

Lette vs call to minde, howe the
widow Barnes in Cornhil, intending
to defeate an orphane of his right, in
a rage by Gods secrete determina-
tion, threwe hyr self headlong out of
a window, & cruelly ended hyr diue-
lish life: let vs take heed, by prayer &
fasting, leaste the diuell prouoke vs
to madnesse, as hee didde one Berrie
in the Counter of the Poultrie.
It was that Sathan, that deuou-
ring Lyon, which incited one R. Tod
to slay Maystresse Skinner at sainte
Katherines: and Mastresse Amye
Middleton to martyre & kill hir maid
with ouermuch beating and wyth
heauie cudgelles.

Let

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Let vs imprint these feareful examples in our minde, and think not within your selues, that they were greatest offenders, vpon whom the tower of Silo fel, for except we repent, we shal al likewise perish: Let vs not say among our selues: tush, all is wel, peace, peace, we saw whē Gods wrath tooke the wings of the winde, and flew into the vtermost partes of the world: for he wil come in a date, when we are not aware of him, and in a moment wil he come, and finde vs beating our fellow seruants, and giue vs a portion in the land of the dead. My people of London is like to a childe, yea, euen that goodly people, the people of Londō, is like a dead block vpon the mountaines, saith the Lord of hostes. For if I beate them with my yron rod. they forgette it, and when I strike, they feelee me not. How long shall I
for

of Gods Iudgement.

forbeare my vengeance, and beare
with your infinite enormities, whi-
che dayly come beefore my presence,
saith the Lord of hostes: My house
is called the house of prayer, but yee
haue made it a Tabernacle and inne
of Gomortheans, saith the Lord of
Hostes. I sent my Angell wyth a
fling and two stones, to scare you in
my sonne Christs Church, saith the
Lord of hostes. But if you will yet
remaine like vncircumcised Philis-
tines, I will sende a two edged
sword, to strike of the heads of your
proud and disdainful Goliaths, saith
the Lord of hostes. And because I
could not find one Phinches among
you, I was constrained to be bothe
iudge and tormentour my selfe, and
I smote Brustar and hys Concubine
wyth fyre, wherewith they would
haue warmed themselves, as some-
tymes I dydde choake the Israc-
lites

A wonderful Example

lites with quailles, when they would haue slaked their hunger, saith the Lord of hostes. Thus I haue tour- ned their mirth to mourning, their ioy to annoy, their pleasure to pain, and wyl you not yet harken to my call, saith the Lord of hostes: where- fore I will yet punish you seauen tymes more for your manifolde ini- quities and treasons, whiche you haue rebelliously raised againste me: so that you shall fetch no more of the golde of India and Ophir, you shall not haue your ships fraughted with the swete spices of Arabia any more, you shall haue many losses by lande and by sea, manie submersions and shipwrackes shall empouerish you, and hee that escapeth the waues, shall be taken of the pestilence, and he that auoideth the plague, shall bee apprehended of the ennime, and one

of Gods Iudgement.

One neighbour shall spoyle and en-
dammage another, one frende shall
betray an other, & there shall raigne
a great desolatiō ouer you, saith the
Lord of hostes. But if you will take
the tokens for a faire warning, and
worship towarde my holye temple,
and lay aside your proude flesh, and
put of your gorgeous apparel, and
sende awaie youre cables, youre
Moonelike tires, youre perfumes,
bracelets, mufflers, bonets, tablets,
earerings, bayles, wimples, cod-
peesed dubblets, crisping pinnes,
glasses, lawnes, and other allure-
mentes and lullabics of follye and
incontinencie, whiche are shares
of forraine nations to intrap you
withall, and keepe my holydayes
arighte, and learne my testimo-
nies to obserue and followe them,
and worship my preachers as you
oughte

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oughte to doe, nothing shall be too
deare for you, your houses shall bee
fylled with all manner of store, your
oxen shall be strong to labour, there
shall be no decaye, no leading into
captiuitie, nor no complayning in
your boundes: then aske and haue,
then knocke, and it shall be opened:
I wil preuent the trecheries of vn-
trustie nations, I wil tame the stiffe
neckes of the hautie Magnify-
coes, the north winde shall not hurt
you, nor the Souldan shal doe you
harme, your foes rounde about you
shal behold your prosperous estate,
they shall gnash wyth theyr teeth, &
paine away, the desire of the vngodly
shal be like the grasse on the house
toppe, which wythereth before it is
plucked vpp, Themesis shall be bet-
ter esteemed than Tyberis, and I wil
blesse hir ylande with all increase
and I wil satisfie hir poore with
bread,

of Gods Iudgement.

breade, and hir Saintes shal dwell
with me, & feede at mine owne Ta-
ble, & sing Alleluia in al hir circuites
and dominions, saith he which is,
which was, and is to come. What
saye you, brethren and fathers?
whether hadde you rather liue with
quiet consciences, and to keepe
house with **G D D**, than to wast
your bodies, your substaunce, and
soules in wantonnes, and repent
when al is gone. You know the old
prouerbe, Too late to spare, when all is
spent, and who counteth not him a
foole, that shutteth the stable doore,
when the steede is stolne? whiche of
you hath not heard how that Ouid
þ poet was bannished as farre as
Moscowie, by Octavius Augustus an
heathen Emperoure, for wri-
ting his bookes, of the Arte of Loue;
and will you, which are Christians,
suffer so many youtnes vnder your
C. noses

A wonderful Example

noses to practise continuall experiments & interluds of the Arte of bawderie? I perceiue it is too too true, which your English Homer hath written:

No mā, but minion: stout, lout: plaine, swaine, quoth
a Lording,
No words but valerous, no workes but womanish
alwayes.

Good God what a vile indignitie is this, that Archelaus a miscreant in a graue and politike regard should burne all bookes and Epigrams of loue, which he could come by: and y^e you which bear the titles of christians, and yet scarce haue one spark or title of christianitie, will permitte syccophanticall Applesquires, and brothely baskets to warme them at your fires. Hee that toucheth Ditch shal be defyled with it, one ill sheepe infecteth the whole flock:

*Si cum bonis viuunt boni, utriq; sunt optimi,
Si cum malis viuunt mali, utriq; sunt pessimi.*

Be:

of Gods Iudgement.

Bethinke you therfore, my louing
Countricmen, and remember, that
the haughtie minde of Alcibiades
marred all Athens: that the sonde
louetricks of Alexander broughte
Troy to an ouerthrow: that for the
fornication of the sonnes of Seth
with the daughters of Caine, wel-
neare al mankinde was destroyed by
the vniuersall deluge: that for the
outrage of concupiscence, both Si-
chem, and the house of Emor, and
almoste all the tribe of Benjamin
was broughte to vtter ruine and
subuersion, that the people of Isra-
el were stricken, and carried into cap-
tuitie for coupling with straunge
women, that greate mortalitie hap-
ned by pestilence, by famine, and
by sworde, for the onely adulterie
of king Dauid: and let this exam-
ple of William Brustar and hys
lewde Woman, be as effectuallye
C.ii. weighed

A wonderful Example

weighed and scanned of vs, as for þ
rarenes it ought to be : & God who
hath alwaies blessed your Citie hy-
therto, wil blesse it stil: to whose gra-
cious & fatherly protectiō I comēd
you. Now, if al these prodigious
Euentis may not moue you to turne
ouer a leafe, and take a newe lesson,
hearkē I pray what Religiō hir self
speaketh vnto you from hir highe
Tribunal seate. Come vnto me, yee
children of Thamesis and Britaine, my
armes you see are open to enter-
taine you, my heade is incly-
ned to kisse you, come, and
you shall possesse mee in peace.
Oh that you woulde giue loue
for loue, for your good will is
better than Nectar, & Britannia hyz
name is vnto me, as a most pleasāt
ointment. Thus it is meete that I
your Lorde and Sauours spouse
shoulde be welcome vnto you, wyth
time

of Gods Iudgement.

timbrels and flutes, and cimballes, &
A *Venite exultemus*. The vocie of youre
Osanna maketh me hartily to reioice,
the gladsome salutations of youre
lippes, sound sweeter in mine eares,
than anie instrumentes of Musicke
in your Land. As the rose is among
the thornes, so is my beloued *Albion*
among al genealogies of men. Lay
thy right hand vnder my heade, and
let thy left arme holde mee: for my
delight is to sit vnder thy healthfull
shadows, and the pomegranates
which growe in thy garden are my
best comfort. I traueled many yeres
and indictions aboute the Coun-
treys of Bohemia, and Praga: I
soiourned in the shoare of the Ger-
mane sea, I walked through the re-
gions about Nilus, and passed by
Sicilie, and by Venice, and visited
all the daughters of Europa. Yet
none is so toothesome to my mouth,

A wonderful example

nor so fauourable in mine eye, as
the yongest syster *Albion* is. We will
buyld a siluer bulwarke vppon hyr
walles, wee wyll fasten hyr doores,
wyth bourdes of Cedar trees. I
haue sette my scale vppon hir heart,
because shee is a well locked garden,
and a liuely fountaine runneth from
hyr. I am blacke wyth iourney-
ing in manie kyngdomes, but I
am not ill fauoured O yee offsprig
of Sion: I come to you wyth
Happinesse in one hande, and Eterni-
tie in another, take not one but both
of these and wee will keepe togea-
ther for euermore. Make our
foundations of Marble, our play-
sterings of Golde, and our pyl-
lers of Iuorie, so shall the kyng
reioyce in thy beautye for he is
thy Lorde from aboue, and o-
bey thou hym. Buyld vppe our
Gates of Brasse, and lette Veritie
keepe

of Gods Iudgement.

keepe the entraunce : lette Charitie
bee oure Schoolemaistresse : and
lette Humilitie syng Hymnes and
spirituall Songes : lette Patience
beare the burthen of the Crosse
beefore vs : lette Prayer be watch-
man in oure strong Towers : and
then *Magnificat* , shall daylye bee
sung of vs , and hee onelye shal
bee gloryfied , whyche ruleth
aboue : lette vs for the instru-
ction of oure chyldren haue the
Actes and Monumentes of the
holye Woorthyes , portrayed
euen vppon oure Pallace walles :
and then also the destruction of
Saul will terrifye them from co-
uetousnesse , the magnificence of
Josua and Dauid will also hear-
ten them in the waye of godli-
nesse , the blessing of Gideon will
likewise exhort them to destroye all

C.iii.

pro-

A wonderful Example

prophane & Madianitish idolators,
the fortitude of Sampson will em-
boulden them against millions of
enemies, the zeale of John will
teach them to hinder the increase of
the vngodly rout of Baal, the cou-
rage of Jonathan will bid them ne-
uer to fly touche in Gods cause, the
fayth of Abraham will exhort them
to trust in Gods promises, the mira-
cles of Moses wil make them wor-
ship the power of God, the vertues
of Job, of Noah, of Daniel, of Jo-
seph, of Jacob, of Judas Macha-
beus, of Deboza, of Judith, of A-
quila and Priscilla, wil enforme the
of pacient, prouident, manly, wise,
and honest proceedinge, and teache
them the feare of the Lorde, which
is the beginning of perfect wisdom.
And to withdrawe them from the
footesteps of transgressours, the pi-
cture of Caines autophonie, of An-
tiochus,

of Gods Iudgement.

tiochus & Herodes Ithiriasy, Ananias periurie, Pharaohs obstinacie, Simon Magus sorcerie, Diues his gluttonie, wpyth manye other notable narrations should bee set forth before their eies. So the vanitie of Sciences Magical coulde not delude them, nor yet al Julianistes, al Lucianistes, al heretiques shoulde once remoue them from their assured hope in Christe. For hee that keepeth Israel shall not slumber nor sleepe. They shoulde bee builded vpon the rocke whiche neither stormy winds, nor gret flouds, neither earthquakes, nor pyrotechnies may vndermine and overcast. Wee wil keepe them from gadding Dinahs, from muffled Thamaras, from ambitious Nimrods, from adulterous Absoloms, fro holowharted Achitophels, from trayterous Iscariots, and from y whole traine

A wonderfull Example

traîne and troupe of wicked offenders . And as for this example of Brustar, it shal be registred in þ chro-
nicles of Gods iust iudgemēt, whi-
che teacheth vs to detest and abhorre
the licentious excursions of the bo-
die, and to hate that preternaturall
luste of olde age, and to pray against
sodayne death. And nowe lette vs
humbly beseech our soueraigne king
of heauen and earth, to looke on vs
wyth the eyes of his mercie : not to
cut vs off so shortely , that al time of
remembrance be denied vs: to grant
vs his grace in suche measure , that
wee may be readie wth our lamps,
when the bridegroom commeth, &
enter wth him into eternall ioyes,
which God for his Christes sake ac-
complish in due season, to whome al
wisdom and power and goodnes
bee ascribed for evermore . Amen.

FINIS.

